

### Category by way of being (Bodhicitta):

1. Aspirational Bodhicitta
2. Engaging Bodhicitta

English: Aspirational Bodhicitta

Tibetan: མྱོན་སེམས། / མྱོན་པ་སེམས་བསྐྱེད། - *Moen Sem / Moen pa Sem kye* (*Moen pa*=aspiration, wish,

*Sem kye*=mind generation)

English: Engaging Bodhicitta

Tibetan: རྟུག་སེམས། / རྟུག་པ་སེམས་བསྐྱེད། - *Jug sem / Jug pa Sem kye* (*Jug pa*=engage, apply, enter)

### Definition of engaging Bodhicitta

Bodhicitta that is directly conjoined with the function of practice of any of the six perfections such as generosity etc. which is included in the discipline of the Bodhisattva vow

#### The different aspects of the definition

1. Bodhicitta: it is an actual mind of enlightenment that is concomitant with the aspiration that focuses on enlightenment for the benefit of all sentient beings.
2. Bodhicitta that is directly conjoined with the activity of practice of any of the six perfections such as generosity etc. refers to either:
  - a) Bodhicitta in the continua of Bodhisattvas who while generating Bodhicitta also engage in the practice of any of the six perfections such as generosity, etc. This means that both, Bodhicitta and the mind that practices any of the six perfections, are manifest and thus *directly* conjoined. (or)
  - b) Bodhicitta of Buddhas in whose continua Bodhicitta and the six perfections are always present or manifest. Even though Buddhas do not engage in the *practice* of the six perfections anymore they nevertheless still possess the *function* of practice of the six perfections. The six perfections (who only exist in the continua of Buddhas) are awarenesses that do not *practice* the six perfections but still possess the *function* of practice of the six perfections.
3. Bodhicitta that is included in the discipline of the Bodhisattva vow: this refers to Bodhicitta in the continua of those who *have* the Bodhisattva vow (who have taken and have not transgressed the Bodhisattva vow).

Therefore, engaging Bodhicitta is Bodhicitta in the continua of those who have the Bodhisattva vow and in whose continua the activity of practice of any of the six perfections is present.

Please note that if two minds that enhance and strengthen each other (such as Bodhicitta and the mind that engages in the practice of any of the six perfections) are both manifest in someone's continuum, they are *directly conjoined*. If one of those two is manifest in someone's continuum and the other lies dormant, they are *conjoined* but not *directly* conjoined.

### Definition of aspirational Bodhicitta

Bodhicitta that is not directly conjoined with the function of practice of any of the six perfections such as generosity etc. which is included in the discipline of the Bodhisattva vow

#### The different aspects of the definition

1. Bodhicitta: it is an actual mind of enlightenment that is concomitant with the aspiration that focuses on enlightenment for the benefit of all sentient beings.

2. It is not directly conjoined with the activity of practice of any of the six perfections such as generosity etc. that is included in the discipline of the Bodhisattva vows: this refers to two different types of aspirational Bodhicitta:

- a) Bodhicitta in the continua of those who do not have the Bodhisattva vow (who have not yet taken or have transgressed the Bodhisattva vow). That type of aspirational Bodhicitta is not included in the discipline of the Bodhisattva vow and therefore is 'not directly conjoined with the activity of the six perfections such as generosity etc. which is included in the discipline of the Bodhisattva vows'.
- b) Bodhicitta in the continua of those who have the Bodhisattva vow but whose Bodhicitta is not directly conjoined with the activity of practice of any of the six perfections. In other words, Bodhicitta in the continua of those who have the Bodhisattva vow and who while Bodhicitta manifests do not engage in the practice of any of the six perfections. As that type of aspirational Bodhicitta is not directly conjoined with the practice of any of the six perfections it is also 'not directly conjoined with the activity of the six perfections such as generosity etc. which is included in the discipline of the Bodhisattva vows'.

Therefore, aspirational Bodhicitta refers to Bodhicitta in the continua of those who either do not have the Bodhisattva vow and/or in whose continua the practice of any of the six perfections is not present.

**The difference between aspirational and engaging Bodhicitta is expressed by the following quotes:**

Gandhavyuha Sutra (Sutra of the Arrayed Tree):

*Son of the lineage, sentient beings whose mind aspires to the unsurpassed, complete and perfect enlightenment are indeed rare. But even more so, sentient beings that move to the unsurpassed, complete and perfect enlightenment are extremely rare.*

Bodhisattvacaryavatara (Bodhisattva's Way of Life) by Shantideva:

*Just as one understands the difference  
Between wishing to go and going,  
The wise should understand the difference  
Of these two in accordance with this sequence*

First Stages of Meditation by Kamalashila:

*The aspirational spirit of enlightenment is the initial intent, "May I become a Buddha in order to benefit all beings." The engaged spirit is present once you have taken the vows and engage in accumulating the collections of merit and sublime wisdom.*

This explanation is mainly from the point of view of the Yoga Savatantrika (Yogic Autonomy) philosophical tenet [see CHART 02], for the study of the Ornament for Clear Realizations is mainly from this tenet's point of view. The reason for this is that the principal commentary (of the twenty-one commentaries on the Ornament) that Tibetan monastic colleges rely upon is the '*Commentary Clarifying the Meaning*' by Haribhadra. Haribhadra was an eighth century Indian master and disciple of Shantarakshita and like his teacher a follower of the Yoga Savatantrika (Yogic Autonomy) tenet. Even though the highest and final philosophical tenet is the Prasangika Madhyamika (Consequentialist Middle Way) tenet, the study and comprehension of the Yoga Savatantrika (Yogic Autonomy) tenet is nevertheless considered extremely conducive for the study and comprehension of the Prasangika Madhyamika (Consequentialist Middle Way) tenet as the understanding of the former is deemed a stepping stone to the understanding of the latter.

Further, although the main difference between these two tenets lies in their interpretations of the ultimate truth, there are several other differences, one of which is outlined during the presentation of aspirational and engaging Bodhicitta.

